

CERTAINE AD- VERTISEMENTS AND

Articles, giuen by the VVorship-
full Master Robert Johnson Arch-
deacon of Leicester.

In the Visitation holden for the said
Archdeaconrie, at the feast of the Annunciation
of our blessed Ladie the Virgine M A R I E in
the yeare of our Lord God 1613. and of the
Reigne of our most gracious Lord King
J A M E S, by the grace of God of Eng-
land, France and Ireland, Defender
of the Faith, &c. the eleuenth,
and of Scotland the for-
tie five.



L O N D O N
Printed for Ambrose Garbrand. 1613.

The vse of the Ecclesiasticall Visitations.

ORdinarie Visitations Ecclesiasticall by what authoritie soeuer executed, were originally instituted and ordained for the honour of God, the good of his Church, and the preservation of the people of God in vnitie of true Religion, and in holinesse of life and conuersation, and that the Churches Parochiall & other founded and erected for diuine worship, might by Ecclesiasticall Magistrates and Church-gouernours in their distinct callings be furnished with reuerent and discreet Ministers, godly and learned Preachers, faithfully to teach and instruct the people in the truth of Gods word, sincerely to administer the Sacraments, and to doe and performe all other offices of the holy Church, by name Matrimonie, visiting the sicke, buriall of the Dead, thankesgiuing of Women after childbirth, and such like, according to the positiue Lawes and Ordinances of Christian Kings and Princes, Gods Vicegerents on the earth, without any Antichristian corruption, Schismaticall innouation or addition of their owne. And further that in due execution, or such Visitations, the enemies of Gods truth, the Papall, Schismaticall, Anabaptisticall, prophane or other, might be reformed or expulsed Gods Church: All idle and dissolute Ministers (being insufficient and a scandall to their calling) removed and displaced, and men or better sort, sobrietie and worthinesse, placed in their stead: and that the people who are many times carelesse and negligent to be instructed, & oft seduced to follow innouation and strange worship, might be reduced from their errors and superstition, eyther by godly exhortation and perswasion, or otherwise by the censures of the Church. This diuine and verie necessarie inquisition by the prouidence of God and in wisdom of former times grauely ordained being duly executed by the Magistrate, Minister, Churchwardens, & such other as are trusted in this businesse, would doubtlesse God assisting easily purge the Church of many inconueniences, and bring the people to better obedience, and more due acknowledgement of the benefits bestowed vpon them, in placing ouer them so renowned, sacred and religious a Prince, and in giuing vnto them by his sole wisdom and authoritie vnder God, libertie to serue God, and to liue at home in peace.





¶ An Aduertisement.



Thanksgiuing for benefits and graces recei-
ued, and daily invocation of Gods holy
name for the continuance of his blessings
towards vs, and for the protection and de-
fence of this Church, Prince, and People,
from the rage, oppression, and violence of
Satan and his members, as it is particular-
ly commanded in many places in holy writ, so it is warranted
vnto vs by all examples of the Prophets and Patriarches in all
ages, & therefore since we haue as good cause as euer nation had
to prostrate our selues before the Maiestie of the Almighty for
the infinite blessings brought vpon vs, in placing ouer vs so re-
ligious, sacred and godly a Prince, as no Chronicle can euer
mention, neither any Kingdome or people euer had: let vs ther-
fore seriously, yea let vs sincerely euen from the bottome of our
hearts acknowledge with all thanksgiuing the good receiued,
which we ought euen of our owne accord to do: yet much more
when we are commanded by publike authoritie. And therefore
for as much as we are by certaine statutes, proclamations, let-
ters, and ordinances required, entoynd and commanded, to
celebrate the day of his Maiesties Coronation, and of his won-
derfull deliuerance from that bloody conspiracy of that family of
the Gowries, as also from that most horrible, trecherous and un-
speakable action of that Antichristian, hellish & most damnable
plot and practise lately intended, not against the person of his
Maiestie onely, but to the quite extirpation & subuersion of his
royall issue, Religion, and the whole state of this Kingdome: it
behoueth euery Minister & all Church-officers, be they Church-
wardens or other, as they tender their dutie to God, their alle-
geance to their Prince, & their obedience to the lawes establi-
shed, to prouide that in their severall Parishes and Cures, all
solemnitie be had of the day of his Maiesties Coronation, and
all publike prayer be vsed according to the prescript forme set
forth by authoritie as well the fift of August, as vpon the fift of
November, and that a particular note be giuen by the Minister

An Aduertisement

and Churchwardens of al such as shall refuse to come to Church those daies: and for their better admonition it is required that the Minister doe make knowne vnto the people vpon the precedent Sunday the severall daies as they shall happen to fall.

Church recusants enemies to Gods truth, to be presented.

1 Church-Recusants, as it is a name heretofore seldome or neuer heard of, so are they in the condition and practise of their life, knowne enemies of Gods truth, such as hate to heare the word, or partake the Sacraments, and liue in open contradiction and opposition against the lawes of God, and against the lawes of their Christian Prince and Common-wealth. These persons being iustly reputed very dangerous subiects and offensive members in the Church, are by the Minister & Churchwardens with all care and diligence to be enquired after, and presented by their knowne names & surnames, with addition of their titles, and with declaration of what power and sufficiency they are, and what office they beare in the Church and Common-wealth, which presentment so made is to be subscribed and deliuered vnder the hand of the Minister, Churchwardens and Swozne men.

Admonishment to be giuen such as refuse the Sacrament, and after vpon refusal to be presented.

2 Where sundrie persons who haue bene heretofore Recusants, doe now of their owne accord frequent the Church, though not so vsually as others, & yet refuse to heare the word preached, or to receiue the Sacrament of the Lords Supper the better thereby to confirme them, and to giue testimonie vnto others by those their outward actions of that their inward zeal, deuotion and conformity, it behoueth the Minister and Churchwardens in like sort, first by godly admonition to perswade the said persons if so they can, to receiue, or otherwise to present all such as shall obstinately refuse, being of the age of sixtene years and aboue, least their sufferance and permission of them become an offence vnto the godly, and giue others cause by their example to backslide.

Wiuues, Children, and Families of reformed Recusants not communicating ought to be presented.

3 Though sundrie Recusants haue of late conformed themselves, and doe now come to the Church to heare diuine prayer, and to receiue the Sacraments, as by the lawes of God, and of this Realme they are commanded: yet the wiues, children, and family of many of those reformed Recusants doe notwithstanding still continue obstinate, and will not be drawne eyther by the example of the husband, parent, or master, nor by any other godly perswasion or conference to doe and performe what to them

An Aduertisement.

them & euery of them in a Christian dutie to God & the Prince belongeth. For reformation whercof the Minister, Churchwardens, and Sworn-men are to take a true note and particular of euery such person in those families as shall refuse to come to Church, or to receiue the Sacraments, being of lawfull age and hauing no iust impediment, shall accordingly present them.

4 The infection of Recusancy being the very fruit and badge of Antichristian irreligion, hath bene a surfet so long and dangerous in this Kingdome, as by the daily increase of such as affect those doggs of Popery, the disease and contagion seemeth in it selfe incurable, and the rather for that the seuerall houses of Recusants here infected for the better strengthening of that cause as is supposed, doe vsually couple and ioyne themselves in Matrimonie together, and so are growne by that vnion and coniunction to a great strength and kindred; now for as much as these marriages are most times in priuate houses celebrated without any publike licence or banes asking: and the Children likewise begotten betwixt such persons are seldome or not at all in publike baptized: It is thought fit and very conuenient, that the Minister and Churchwardens of euery Parish doe very carefully informe themselves of all such marriages so supposed to be had and of all such Children so baptized, that the seuerall persons herein Culpable may be presented, and compelled to prooue by lawfull testimony their seuerall marriages, that their Children are baptized according to the Ordinances of the Church now established, or otherwise to endure such punishment and penalty as by the lawes Ecclesiasticall of this Realme in such case is religiously prouided: the law it self requiring a due and perfect register continually to bee kept by the Minister and Churchwardens, of all marriages and Chriftenings had within the Parish, and to be yearely sent into the Bishops Register there to be recorded.

5 Now for the auoyding of the future euill which may happen in such case, it is required that the Churchwardens and Sworn-men of euery Parish doe inquire and informe themselves what Ministers other then the Parochiall Minister doth vsually celebrate diuine seruice, administer the Sacraments and performe other Church Offices, in those priuate Families, and whether the said person so executing such offices bee a Minister licensed, and haue subscribed to the Articles of Religion,

Marriages of Recusants and their children not publikely solemnized, to be presented.

Strange Ministers and Scholemasters frequenting the houses of Recusants to be presented.

An Aduertisement.

and if not to present him; & further what schoolmasters the said families being noted for Recusancy haue to teach their Childre, and what license the said schoolmasters haue so to doe, for that many transformed Iesuites, and Seminaries, vnder the name and colour of schoolmasters, doe vsually frequent such places, and in the Cloake and couert thereof doe exercise al their superstitious seruice and Idolatrous practises.

All excommu-
nicate Recu-
sants vpon
Oath for con-
formitie to be
absolued.

6 For as much as some pretēd & haue informed (as it seemeth) the Kings most excellent Maiestie and the Honorable Lords & other of his Highnes priuy Councel, that sundry Recusants being excommunicate persons would willingly come to the Church & receiue the Sacramēt in case they might obtaine their absolution from the sentēce of excommunication inflicted, it is thought fit & hereby required that the Ministers of euery Parish, Chappell, or Hamlet, within this Dioces doe forthwith, or so soone as with conueniency they may, giue publike notice in the Church or otherwise to the persons theselues or at their mansion houses, that if they will come to the Ordinary who did excommunicate them, or being not able to come will procure commission to bee granted for their better ease to their particular Minister, and take oath for their after-conformitie, they shall bee absolued without fee: so as they haue committed no other offence which doth deserue some publike reformation or satisfaction to the congregation.

One vniforme
order of Com-
mon prayer,
&c. wherein
default is to
be presented.

7 Lastly for as much as Schisme and deuision in Religion and in the Ceremonies of the Church hath & doth much disturbe the peaceable gouernment of the same, and doth likewise giue great occasion to the professed enemies of Gods truth thereby to with draw the people and such as are weake from the Religion, doctrine & discipline of the Church now established, for that we are not (as they pretend vnto them) at vnitie within our selues, it is very necessary and behouefull, that sithence it hath pleased the Kings most excellent Maiestie by his late Canons exemplified vnder the broad seale of England, to decree and set downe that one vniforme order in the execution of diuine seruice and in y administration of the Sacraments, of apparel, as of Church ornaments and Ceremonies, should be vsed by the Cleargie of this Kingdome, as well in the publike execution of those their particular offices as in other their outward conuersation and behaviour, that the same be accordingly vsed and provided, or
else

Articles to be enquired of &c.

else that the Church wardens doe present whether the fault bee in the Minister who will not weare the same, or in the Parishioners who will not provide those ornaments necessary and commanded.

Articles to be enquired of within the Archdeaconrie of Leicester.

IN primis; whether the Church of your Parish, bee now vacant and destitute of an Incumbent, how long it hath so remained, whether any sequestration be granted of y^e fruits, to whom, and by whom: If it haue an Incumbent, what his name is, of what bringing vp and degree in Schooles: what the valure of the living is in the Kings Bookes: who is the Patron by right or aduouſon: whether hee hath any more benefices or Ecclesiasticall promotions: how many, and where: If hee lie not on his Benefice, to whom hee letteth his tithes, for what yearely comoditie the ordinary charges deducted: Whether the Curate be orderly and lawfully admitted vpon due triall & examination of his sufficiency and honesty vnder the seale of office.

Double benefices.

2. Whether Common Prayer be distinctly and audibly read within the Parish Church, the Sacraments reverently and orderly administred, & whether for better performance of them, you haue a booke of Common prayer, two Psalters, the English Bible, the Homilies, the Paraphrases of Erasmus in English, the Table of the ten Commandements, a comely Table standing vpon a frame for the holy Communion decently covered, and a comenient Communion cup, with a couer agreeable, and a seemely and decent Pulpit.

Church-books.

3. Whether your Parson, Vicar, or Curate, be a painefull zealous, and diligent Preacher: at the least whether he doth procure quarterly or Monthly Sermons, according as by duty he is bound, especially vpon such daies as the holy Communion shall be ministred, for the better instruction and preparation towards that occasion: and whether he doth duly and orderly Catechize euery Sunday with exposition of the same, for the better instruction of the youth of the Parish, and Christian

Monthly Sermons.

infoz.

Articles to be enquired of &c.

information of other the hearers, and whether such as are to be Catechized, attend orderly at the time to be instructed, or who they be that make default, or shew themselves obstinate therein. And whether your Minister doe carefully repaire to visite the sicke of your Parish, for their spirituall comfort, and willingly attend his charge in those extremities. And further whether hee doth conferre with his Parishoners, especially such as he knoweth not thoroughly grounded in the way and knowledge of their saluation, for their better instruction, before they repaire to the holy Communion. And if any refuse this necessarie conference offered by the Minister, not onely to stay them from receiving, but also present what be their names, with their causes pretended?

Infants to
contracts.

4 Whether your Minister doth admit any to the Communion or to bee married, or to answer for Infants in Baptisme, being not sufficiently Catechized and able to yeeld an account of their Christian faith, that whom conscience will not allure almost once to thinke seriously of the meanes of their saluation, yet other extraordinary occasions may drive for shame to some knowledge of Christianitie?

Jesuites.

5 Whether your Minister or any other of your Parish bee knowne or suspected as fauourers of the Romish Church, Superstition, or Religion. And whether any runnagate Jesuites or counterfeit Massing Priests, going out according to the order of their professions, are knowne or suspected to frequent or haue to any person or persons within your Parish, or sometime for a shift to lie or lurke with them: and whether they or any Schoole-master, or any other pretending the name of a servant, are suspected to allure and perswade any within your Parish from the true sinceritie of the Gospel, now by publike authoritie established, to the using of Mattins, Beads, and such other vaine Popish trishtrash: or of any vnlawfull Popish books: And whether any be reputed or suspected to bee reaccounted to the Church of Rome within your Parish, and what be their names: And whether you know or haue heard of any sometime in orders, that now doe liue as lay men?

6 Whether any of your Parish doe altogether absent themselves from Diuine Seruice, or doe seldome or negligently come to the Church, or doe not continue there without disturbance of the Minister and congregation, not departing thence but

Articles to be enquired of

but vpon some iust and lawfull cause: And whether any of your Parishoners do not receiue the Communion, at the least thrice in the yeare according to his Maiesties Lawes established, and whether any hauing diuers houses of remoue, do shift from place to place, in colour to defeat the performances of their Christian duties in those behalves, what they be, and the names of euery of the family that doth the like. And whether the particular twelue pence be leuied according to the statute?

7 Whether any within your Parish haue any of their kindred or kinsfolke beyond the Seas, what be their names, and how long they haue continued out of the Realme, and what by heresay, or in conscience you iudge their affection to be in Religion: or whether any are knowne or suspected to relieue any such.

8 Whether your Minister keepe any suspected woman in his house, or be giuen to Drunkenness, idleness, or be a hunter of Tauerne, Ale-houses, or other suspected places, or be Hunters, Hawkers, Dicers, Carders, Tablers, Swearers, or any waies giue any euill example of life or vnseemely apparel, to the offence of others, and discredit of their calling. And whether they be reported or suspected to haue come by their benefice, or other Ecclesiasticall promotions, Simonically, directly or indirectly.

9 Whether there belong any glebe Lands to your Parsonage, or Vicarage, and how many severall parcels there bee, and how much they containe by estimation, whether any be alienated, exchanged or incroched vpon, to the decay of the living: And whether your Chancell, and Parsonage houses, be in good and sufficient reparations, and whether your Church be in euery part so maintained as were convenient. And whether your Church yards be thoroughly fenced about, and cleanly kept, and who is the cause of any of these defaults. And whether any Patrons haue decayed the Parsonage houses, and kept a stipendarie Priest in place, where an Incumbent should be possessed?

10 Whether your Minister keepe well your Registers of all Weddings, Burials, and Christnings within your Parish according to his Maiesties lawes established, and doe present a copie of them once euery yeare by Indenture to the Chancelloz or his Deputie, to remaine of record in the principall Office.

Articles to be enquired of

11 Whether any within your Parish administer the good^s of those that be dead, without lawfull authoritie: or any are suspected to haue suppressed or altered the last wil of the dead, or any Executors that haue not fulfilled the testators wil, especially in performing of the Legacies giuen to other good v^ses or maintenance of the poore.

12 Whether you haue a Scholemaster within your Parish, and whether your Scholemaster teaching publikely or priuately, be of good and sincere Religion and conuersation, and whether they be examined and allowed by the Ordinary or his Officer, according to the late Canons in that behalfe. And whether any liuing giuen towards the erection or maintenance of any Schoole, bee with holden backe, or otherwise any wayes imployed.

13 Whether any haue pulled downe or discouered any Church, Chauncell, or Chappell, Porch, Vestry, Steeple, Bells, or any part of them, or felled Wood or Timber in the Churchyard. And whether your Hospitals, or Spittels, be well and godly v^sed and maintained according to the foundation and ancient Ordinances of the same?

14 Whether any entertainment be giuen, or gaming v^sed in any Innes or Alehouses, or other Victualers in time of Diuine Seruice or Sermons. Or whether any Butchers, Victualers, Pedlers, or other Artificers in time of common Prayer or Sermon, open their shops or wares: and whether your Minister customably remembreth your Church-Wardens and Swornemen, to attend their charge in such behalfe?

15 Whether your Church goods, Stocks, or Rents, be let to the best commoditie, and for such v^ses as they were first meant, or now are to be imployed, and conuerted, & no other waies. Or whether the same be increased or decayed, by what meanes, who being Church-Wardens, whether any are behinde with making their accounts, or be thought not to haue made the true perfect and sufficient account, what Lands or Stockes should be, or yet remaine?

16 Whether any within your Parish, be suspected to vse sorcerie, witchcraft, charmes, vnlawfull prayers, or innouations in Latine or English: namely, Midwives in the time of Womens trauaile with child, and who resort to such for helpe or Counsell:

Whether

Articles to be enquired of &c.

17 Whether the Minister or Church-wardens haue suffered any Lords of mis-rule, or Summer Lords, or Ladies or any disguised persons, as Morris dancers, to come unreuerently piping, dancing or playing in the Church or Church-yard, with vnseemely scoffes, iests, or ribauldrie, in time of Divine service or Sermons, and what they bee that commit such disorders, and the company that maintained them?

18 Whether any of your Parish haue bene married within the degrees of affinitie, and consanguinitie, forbidden by the Lawes of God: and whether for the better knowledge and direction of those degrees, you haue the table of degrees publikely affixed in your Parish Church: and whether any diuorced or separated for marrying within those degrees be notwithstanding conuersant, and keepe companie together: whether any man bee suspected to haue two wiues, or any woman two husbands, or any married without banns thrice solemnly asked, or out of the Parish, where one of them at least doe inhabit: and whether any married, liue a part, and not continue together, according to the Lawes of God, and this Realme.

19 Whether any of your Parish be knowne, defamed or vehemently suspected of any notorious sinne, fault or crime, as of vsury, swearing adultery, fornication, incest, bawdery, drunkennes, ribauldrie, slander, contention, sowing of discord betwene neighbours, priuie receiuing women vnlawfully begotten with child, or suffering them to depart before publike satisfaction made to the congregation. Or whether there bee any fighters, quarrellers, brablers, or chiders in Church or Churchyard, any scoffers, rimers, or derides of Ministers, or any that lay violent hande on them or any of them, or otherwise abuse them.

20 All and euery the particulars of the premisses you are diligently to enquire of and as well the Ministers severally as the Church-wardens and Eldermen ioyntly to present the defaults of euery of them in writing subscribed by their names: and generally whatsoever breaches and offences else they shall know or heare committed, against any of the Kings Maiesties Injunctions, or any Ecclesiasticall Lawes of this Realme:



The Oath of the Church-wardens.



OV shall faithfully administer all such Church-goods as are or shal come to your hands to the vse of your Church, and thereof make a true and faithfull account at the end of your Office, deliuering all that remaineth therupon to your next successors. Also you shall diligently enquire of, and faithfully present all such persons, as you shall either vpon your owne knowledge, or by publike fame vnderstand to be guiltie of any offence or fault mentioned in any of these Articles aforesaid, or any other fault which is to be punished by the lawes Ecclesiasticall of this Realme, wherein you shall not present any person for malice, hatred or euill will, nor spare any for fauour, feare, or any corrupt affection, but you shall faithfully discharge your consciences, as men hauing the feare of God before your eyes, and seeking the reformation of his Church, So God helpe you in Christ our Sauour.



